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WEEKLY REVIEW.

—WE have received a letter from the Rev. Wm. Taylor, dated Pabellon de Pica, 725 miles south of Callao, Jan. 26th. Speaking of Callao he says:

"The people were in no way prepared for an immediate work of God. I spent two months in trying to prepare the way. I hunted from house to house and found 85 English speaking families, not counting scores of rooms occupied by men alone, and made up a pastoral list, organized two small fellowship bands, left a good preacher to hold the fort, and took ship southward on the 3rd inst. The Lord has shown me that I cannot in this trip organize Methodism as in India, whatever may be his will in the future. There is too much preparatory work to be done first, and I have not time to do it; but he has shown me that I must open the field and man them, so that the ground-work may commence at once. 1st. I came from Callao to Mollendo, 300 miles S. There I raised a subscription to pay the passage for a man from New York, to teach week-days and preach on Sabbath, and a monthly subscription for his support, quite adequate, till the school shall become self-supporting. 2nd. Tacna, 600 miles S. There nine of the best merchants and bankers gave a written obligation to pay the passage of a man and his wife, both competent teachers, to found an English school, with guarantee of good support. 3rd. Iquique, 670 miles S., where I organized a fellowship band, and got a subscription for the passage and support of a man to teach and to preach. In each place we organized a Board to carry out the two-fold object in conjunction with the minister, with secretary, treasurer, and all down in written agreement. I have thus far provided for six men in Peru. Chili is partly supplied, but I will (D. V.) visit every important place and find what openings there are requiring help. I expect to go through the Straits of Magellan and go up the East coast, especially Brazil, and see what openings the Lord will make. I hope to get back to New York in May, to select and ship my men, and think the Lord will let me go back to my dear people in India next fall, say November. I cannot certainly anticipate the Lord's will, but that is my wish and purpose. Monday, 28th. I came here to Pabellon de Pica to look after seamen. There are three guano-loading ports within a shore line of 22 miles. About 100 ships at the three places all the time, which means about 2000 seamen. The arrivals and departures average one a day. They lie from 3 to 10 months. No man to care for the souls of these sailors. Yesterday I held eight services informally, much singing, with preaching and prayer on eight different ships. In the evening, on my return to my quarters, I ran up the subscription book to find that dlrs. 448 had been subscribed to be paid over to the vice-consul before they leave. So the thing is an assured success. I prayed earnestly to the Lord to open my way, if he had a man available, exactly suited to this place, and otherwise not. I am sure he has a man. I go again to-day, if possible. The surf to-day is terrific. I just saw a Captain try many times, but he failed to get ashore. We had a terrific earthquake last Wednesday night. I was in Iquique. Every dog in town expected the tidal wave and with all the people rushed for the Hills. Happily the tidal wave did not come. We are having slight shocks every hour since, often many in an hour."

—OUR cold weather evangelists are now leaving us. The Rev. Mr. Pym left Bombay for Europe on Mo day last. He preached in the harbour last Sunday morning to a large congregation of seamen, with great acceptance. He preached at the Cathedral in the evening. He has visited all the Presidencies, giving his attention chiefly to congregations of the Church of England, and we are persuaded that his testimony in behalf of the simple Gospel has not been in vain. There are those who will long remember his visit with thankfulness. On Monday morning there was a meeting in the Girgaum Church specially to give thanks to God for having prospered his servant in his work of faith and labour of love.

—A FRIEND in America asks us how we can call our Berean Bible Lessons international, seeing that we are three months behind the rest of the world, in the order of the lessons. The custom of following the Sunday-Schools of the west at a respectful distance of three months, dates we believe from some years back. We hardly know why it was adopted. Is there any necessity for our taking up a position in the rear?

—THE Ritualists have their own way of doing things. They have in Bombay a hospital called the St. John's Cottage Hospital. We have heard it affirmed and denied that ministers not of the Church of England might visit patients in this hospital, who desired their ministrations. We had an opportunity last week of ascertaining the fact in the matter. A patient had expressed a desire to receive a visit from a minister (Mr. Bowen) and he accordingly went there and asked permission to see her. The permission was refused. A husband or a father might see a patient but not a minister. Of course the Cowley Fathers have the entree of the place. It is well that it should be understood that the beneficent feature in these institutions is quite subordinated to the proselytizing.

—THE full text of the treaty signed at San Stefano has now reached us. By the articles of this treaty the Sublime Porte recognizes the independence of Montenegro, of Servia, of Roumania; Bulgaria becomes an autonomous tributary, with a Christian Government and a national militia; the Prince of Bulgaria to be elected by the population and confirmed by the Porte with the consent of the powers; the Ottoman army to be withdrawn; the introduction and superintendence of the new regime to be entrusted for two years to an Imperial Russian Commissioner; the Danubian fortresses to be demolished; Bosnia and Herzegovina to be reformed; reforms adapted to local needs to be effected in Crete, Thessaly and Epirus; Bessarabia and Armenia are accepted by Russia in lieu of 1110 million Roubles of the indemnity, leaving 300 millions (about 45 millions stg.) to be arranged for.

—OUR readers are awake that the Camp-meeting at Lanowlee is to begin next Wednesday. We believe that tents are already pitched on the ground. We hear of parties who are coming from Kurrachee, Secunderabad, Central India, Madras and even Calcutta, not to speak of other places less distant. Those who have taken the matter of arrangements in hand, have given their best attention to it, and it is believed that nothing of a material nature will have been omitted. We commend the meeting to the prayers of our readers, and hope they will be instant in prayer that it may please the Master to make it eminently fruitful in good. Let those who can, come; and if some should find it impossible to spend more time at the meeting, let them at least try to be there from Saturday to Monday. It is hoped that Dr. Thoburn will be there and preside. This is to be a reunion of Christians amid beautiful scenery and the sweet influences of nature, to wait upon the Lord for the revival of his work in their own hearts, in the Churches generally, and for a forward movement of the cause of Christ in India.

—THE *Indian Mirror* has an address to the Brahmo public of India with regard to the recent marriage of the daughter of the minister of the Brahmo Mandir. The statement is to be taken 'as given by himself.' He says that he was induced to consent to the marriage because it was brought before him providentially. "Without regard of consequences, with dependence also upon the impulse of his conscience, and what is much more with implicit faith in the dispensation of Providence, he put his hand into the affair. If he had not undertaken to celebrate the marriage he would have been guilty before his conscience."

"Whether this alliance would lead to the political and religious welfare of the Kuch Behar State, whether it would result in good to the people of Bengal, whether a better match was or was not available among the Brahmo community if due search had been made, whether such match, if available, would not be better on the whole, than the one proposed were thoughts which never entered into his mind at the time. Is this thing right or is it wrong?—This was the only question he asked to himself. His heart said it was right, and circumstances proved it was brought before him providentially."

Now it seems to us that the minister has been betrayed by a wrong theory as to the way in which God makes known his will to men. He is by no means the first that has been misled by this misconception. All sorts of motives are at work, influencing men and weaving the motley tissue of events, and to glean from these the will of God with regard to some proposed thing is far from easy. Notice the extract given above in which the Baboo tells us that it did not enter his mind if the alliance would lead to the political and religious welfare of the Kooch Behar State, or if it would result in good to the people of Bengal &c. But would not these considerations have helped him to ascertain the will of God? These are not insignificant things in the estimation of God. The fact that the proposal was made and renewed and that certain difficulties were taken out of the way, could not show the marriage to be pointed out by Providence. Far more serious difficulties afterwards arose and were not overcome, and these might just as well be regarded as the voice of Providence, as the earlier favourable indications. Besides, the Baboo had long before decided that early marriages were opposed to the will of God.

—THE Rajah of Pooree, hereditary high-priest and guardian of the great shrine of Juggernaut, has been condemned to transportation to life for a most barbarous murder committed by him. We never read any thing more brutal or revolting than the details of this murder. This Rajah evidently was under the impression that he was virtually irresponsible, and that there was no one who would dare to call him to account for the barbarities inflicted upon the unfortunate object of his wrath. It might have remained undiscovered, if ordinary precautions had been taken, as people in this country are so afraid to bring a charge against a native prince. Happily the whole thing came to light, and the fact that this Rajah and his minions have been sentenced to transportation for life, brings out into honourable relief, the superiority of the English Government to those considerations that have so much weight in oriental courts.

—IT is so far matter of congratulation that 401,442 persons in England have put their signatures to a Memorial to H. M. the Queen, strongly deprecating the practice of auricular Confession. On the other hand, out of about 24,000 ministers of the Church of England only 3286 put their names to that memorial. The *Daily Telegraph* says that auricular Confession is more widely prevalent

at this time than it has been at any period since the Reformation.

"Extreme ritualism is a snake in the grass, and we cannot see how its poisonous sting is to be extracted except by a Parliamentary revision of the Prayer-Book, and a careful elimination of all passages which give the faintest colour of support to the insidious mischiefs of the Confessional."

—We have been favoured with a copy of a book entitled 'Famine and other Indian topics, by E C. G. Thomas, judge of Vizagapatam. Mr. Thomas is a well known and highly esteemed civil servant who has spent a great many years in different parts of the Madras Presidency, with the very best opportunities of becoming acquainted with the difficulties and the wants of the people, and he gives us in this volume (80 pp. 8vo.) the well weighed thoughts and observations of these years. His recommendations are of easy and prompt application. He recommends planting on a very extensive scale, and gives a good many details as to the best way of accomplishing it. We have not time at present to notice this book more fully but hope to return to it.

—The Rev. F. M. Wheeler of the N. India M. E. Conference was recommended to leave the country on account of failing health. He came to Bombay some six weeks ago for the purpose of embarking for America. In the climate of Bombay he found an immediate relief from the unfavourable symptoms, and having been requested to remain and labour here he has decided to do so, at least so long as his health will warrant. The Methodist Mission in Bombay is greatly strengthened by this accession. Mr. Wheeler has an excellent knowledge of Hindostani and preaches with much acceptance in this language as well as in English. We shall be glad if our readers will pray that Mr. Wheeler may have the needed health.

—We have received the 23rd monthly issue of the *Vedarthayatna* or attempt to interpret the Vedas. It contains hymns 95-100 of the *Rig-ved sanhita.*

NOTES FROM CALCUTTA.

The fate of the bar in the Sailor's Home in Calcutta, of which mention was recently made in the Guardian, is still undecided. At a recent meeting of the Committee of the Home, two important resolutions were passed; one authorizing the opening of a coffee room in the Home, and the other forbidding the sale of *spirits* at the bar. It was this latter resolution which gave rise to the erroneous report that the bar had been closed. Mild and reasonable, however, as this resolution was, it was considered so radical in its nature that its enforcement was postponed till the absent members of the Committee could be consulted, and the ultimate decision will probably not be known for some weeks yet. I am gratified, however, to know that there has been a very wholesome change of opinion on this subject, on the part of several influential members of the Committee, and there is good reason to hope that better days are in store for our excellent, but ill-fated, Sailor's Home.

Mr. Burnell has recently been with us, and has left some indelible footprints behind him. He spent five busy days in the city, holding from three to five meetings daily, and using every moment of time in the Master's service. It is quite possible that, like Mr. Somerville, he attempted too much. It rarely happens that even an exceptionally strong man can profitably hold more than two meetings a day, and it has often seemed to me that those who attempt the task of filling the day with all manner of meetings might learn to do much more by doing less. Mr. Burnell is abundant in labors, simple in manner, guileless in spirit, strong in faith, and wholly consecrated in life. He impressed himself upon our work, and was impressed by it. He goes from India with a firm conviction that God has a great work in Asia for His servants in Europe and America, and he will use all his influence to induce leading laymen to lay aside business and all other interests, and come out to work in India, China, and Japan.

I have been pleased and encouraged of late to notice some marked evidences of spiritual life among a class of Bengalee Christians who have hitherto been sadly neglected. In some quarters of the city a class of nominal Christians may be found, living among the Hindoos and Mahomedans, bearing the Christian name, but in no other respect differing from their non-Christian neighbors. Several zealous Bengalee brethren have commenced holding meetings among these people, and I am told their success has been very encouraging. A dozen or more have professed conversion, and three or four interesting meetings are held, at different points, every week. The best thing about this movement is that it is wholly spontaneous, and thus far has received no European assistance whatever.

This movemont may or may not extend further, but it is interesting chiefly as indicating the right *direction* of missionary work. When the long prayed for day of power dawns upon India, the work will undoubtedly start off, as if of itself, but in reality impelled by unseen Divine power, and soon leave all the local and limited agencies of Churches and Missions far behind. When will that day of power come! What can hasten it?

We cannot tell when it will come but possibly it might not be presuming too much to say that we know when it will *not* come. It will not come in answer to the prayers of an unconsecrated and unprepared Church. I fear we little know what we mean when we pray so earnestly for the salvation of the heathen around us. When God gives us our European neighbors to care for, it rarely happens that we are equal to the trust. How many Churches are there in India which are now prepared to receive a hundred, or even fifty, "babes in Christ," and give them the nurture which they need? And yet in nearly all these Churches one may often hear earnest prayers for the salvation of thousands of "the heathen around us." Surely of us it may often be said, "Ye know not what ye ask." The movement for which we pray will, no doubt, soon break away from the contracted limits of existing Churches, but if it does not begin among them, or at least among a company of consecrated people, it will be unlike all similar movements in other lands. The immediate problem before us is simply that of coming up, or getting down, to the plane of consecration which will make a Pentecost repeat itself in our day, and in our needy land.

J. M. T.

The Bombay Guardian.

SATURDAY, APRIL 13, 1878.

ETERNAL HOPE.

"Eternal Hope." Under this title a volume of sermons by Canon Farrar has just been published. In the preface to this volume he says: "It is absolutely false that I have ever dreamt of denying the great, awful but neither unjust nor unmerciful doctrine of future retribution. The statements that have been so freely circulated in England and America that I denied the existence of hell or denounced the doctrine of eternal punishment, are merely ignorant perversions of what I tried to teach." Our readers cannot have forgotten the highly wrought sentence in which Dr. Farrar said concerning the word 'hell' that it ought to have no place in our English Bible. Yet he now forbids us to believe that he rejects the doctrine of a hell. The statement that Canon Farrar denounces the doctrine of eternal punishment is he says, an ignorant perversion of his words. Let all take notice. He thus summarizes the views inculcated in this volume: 1. there is a terrible retribution upon impenitent sin, both here and hereafter; 2. without holiness no man can ever see the Lord; 3. sin cannot be forgiven until it is repented of and forsaken: 4. the doom which falls on sin is both merciful and just. This doctrine he receives. But there are four elements of the ordinary doctrine which he repudiates: 1. the physical torments of eternal punishment; 2. the supposition of its necessarily endless duration for all who incur it; 3. the opinion that it is thus incurred by the vast mass of mankind; 4. that it is a doom passed irreversibly at the moment of death on all who die in a state of sin. On the whole, Dr. Farrar favours the doctrine of Purgatory, though not in its dogmatic and corrupt form. He would reject the term 'Purgatory' not (he says) because we are averse to the acceptance of such truths as the word involves, from whatever quarter they may come to us, but because it is inextricably mixed up with a number of views in which we cannot at all believe. Dr. Farrar rejects the doctrine of the annihilationists or believers in conditional immortality.

We must confess that we fail to see why Dr. Farrar should consider the infliction of physical suffering in the world to come so much more incompatible with the divine perfections than chastisement in the form of mental suffering. His language favours the idea that physical suffering is much more severe than mental. It affects the imaginations of the unthinking much more, and this would appear to be the reason why Scripture generally represents it under this form; but a little reflection shows that mental anguish may be much more intolerable. For one man who commits suicide because of physical suffering, a hundred make away with themselves because of mental anguish. We find that the greatest physical sufferers cling to life. On the other hand, thousands of martyrs have undergone the very utmost corporeal suffering that the malice of wicked men could inflict, and have appeared to rise completely above it in spiritual joy.

Almost all the phraseology in which Scripture sets before us the objects of faith, is made up of words that originally denoted things belonging to the sensible world. In the nature of things it could not be otherwise. Even at the very close of the Bible the heavenly state is set forth under the form of a city and also of a garden. Yet how absurd it would be to insist on rigourously applying to the description all our notions of a city, and to insist that the blessed are shut up in walls and have residences in different quarters and streets. But because Dr. Farrar knows the origin of the word Gehenna, knows that it was a name given originally to a place outside of Jerusalem where carcasses were burned, he insists that it cannot be used to signify any thing so dreadful as attaches to our word hell. He says the word "means primarily the valley of Hinnom outside Jerusalem, in which, after it had been polluted by Moloch-worship, corpses were flung and fires were lit; and is used secondarily as a metaphor not of fruitless and hopeless, but—for at any rate all but a small and desperate minority—of that purifying and corrective punishment, which, as all of us alike believe, does await impenitents, both here and beyond the grave." Our English word *hell*, originally meant a deep hollow place: it would certainly be illogical to argue that because such was its primary meaning therefore it could not be used to signify hopeless punishment. Dr. Farrar persuades himself that the punishment of those who die impenitent is not physical, and not hopeless, but corrective, in fact, saving; the greater means by which God shall hereafter succeed in winning those who were not brought to Christ by the means here used. The simple question is, does the Bible bear out this view? If words are given for the purpose of concealing thought, as diplomatists say, then might ingenuity evolve such a meaning from the Bible. But all ordinary rules of interpretation would lead us to the conclusion that if the Bible teaches any thing with peculiar emphasis it is that the day of salvation is that day which comes to a close when man dies. Dr. F. says:

"If any hardened sinner, shamefully loving his sin, and despising the long-suffering of the Saviour, trifle with that doctrine, it is at his own just and awful peril. But if, on the other hand, there be some among you—as are there not? souls sinful indeed yet not hardened in sin; souls that fail indeed yet even amid their failing long and pray and love and agonize and strive to creep ever nearer to the

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to believe that the universe is governed by an austere and hard Master, their character will take on these peculiarities, just in the degree in which they direct their attention to that Taskmaster. If they believe in licentious and immoral deities it is impossible that they should hold in supreme regard the best principles of action. Well, how does this show that a man is responsible for his faith or want of faith? And how does it show that a man has power to put away unbelief, and obtain a true faith? No one will deny that Daniel was responsible for his actions; but we have seen that his actions were determined by his faith; and if he was responsible for the former he must have been for the latter. And how did Daniel obtain his faith in God? He knew, as every man knows at the bottom of his heart, that there could not possibly be any thing better for a man than to be guided by the Author of his being. He sought this guidance and obtained it. He received the revelation that God has made of himself. Though man has no power to alter his belief directly, as indeed he has no direct power over any of his feelings and dispositions, he has power that acts indirectly, and none the less surely that it is indirect. Nothing is so much resented among men as want of confidence; but it would be absurd to resent this if it were a thing beyond the control of men. Confidence in a good man is easily obtained by sacrificing those interests that make us unwilling to confide in him, and by allowing the mind to dwell upon the evidence of his trust-worthiness. When we ask men to put their trust in the Lord Jesus Christ, we give them good reasons why they should do so. The Saviour is accompanied with such credentials that the unbelief which rejects him is altogether inexcusable.

INTERNATIONAL BIBLE STUDY.

April 21st, 1878. 2 *Chronicles* xv. 8-15.

In this portion we have an account of a remarkable revival of religion. In these historical books we have a good many revivals noticed: and however much there may be to regret in the records of Jewish unfaithfulness, it is evident that matters would have been incomparably worse if there had not been these revivals occuring from time to time, restoring large numbers to the recognition of the goodness and greatness of God and their own frailty and dependence. The revival here mentioned began with an individual, rather we may say that it began with the Holy Spirit who came upon Azariah the son of Oded, (called also himself Oded.) He met the King and addressed him in words of earnest exhortation, assuring him that if he sought the Lord, the Lord would be found of him, reminding him of the former revivals obtained through earnest waiting upon God, and engaging that his work will be rewarded. King Asa had at an earlier period of his reign, as we have seen, cleansed the land from idolatrous shrines. But insensibly, when the vigilance had become somewhat relaxed, and the tone of piety had declined, idols had been brought in again. We are reminded of Paul's exhortation to the Ephesians, "having done all, to stand" and to continue with the whole armour of God, in a combating attitude. Asa received the word of exhortation and summoned all the people to join him in seeking the Lord. When it was seen that the Lord was with him great numbers came to him even from Israel. How important that the servant of God should make it unmistakeably evident that the Lord is with him; the effect upon the people is marvellous. It gives them just the courage that they need. There was an immense gathering at Jerusalem, and the Spirit of God came down upon them with great power, so that they with extraordinary unanimity entered into a coveneant with the Lord. This involved an entire consecration on their part; it was a hallowed season. Nothing under the whole heavens is so glorious, as the spectacle of an entire people seeking as one man the favour of God. And it is one of the rarest of all spectacles. All Judah rejoiced. Can we wonder at it? There could not possibly be a greater national blessing. Twenty years ago when the great American revival which afterwards extended to other countries, notably to Ireland, began, when almost the entire population seemed to be aroused to a sense of the importance of salvation, the secular papers seemed awed by the mighty movement for a little, but soon began to attack the work as though it were a most unfortunate thing that men should be so taken up with the interests of the life to come. As viewed from above, as dealt with in the chronicles of heaven, no event of this century has been of greater significance. The multitudes assembled at Jerusalem sought the Lord with all their desire, a beautiful expression; as the hart panteth after the water-brook. Oh, if all the Israel of God would seek the Lord at this time with all their desire, would we not see such manifestations of his power and grace as have not been witnessed since Apostolic times?

NOTICE.

We have received from H. M. B., Bristol, Rs. 50 for Mrs. Raitt's House of Hope.

Epitome of News.

Saturday, April 6.

—*Times of India*; Surat, 4: "This afternoon again about 2,000 people collected near the kutcherie. They seemed to be more excited than on the previous day. Mr. Ollivant, with admirable presence of mind, tried to quiet them, but without success. When Mr. Ollivant came out of the Castle on horseback to go home the mob prevented him, and he had to demand the assistance of the police. He was accompanied all the way home by an infuriated mob of people, shouting and hissing. In fact, it was with great difficulty that he managed to reach his house."

5th, by telegram: There was a serious riot here this morning. The Collector, Mr. Ollivant, the Engineer, Mr. White, and several natives were wounded. The Native Infantry have been called out to defend the Fort. The people consider their lives and property in danger. The Parak Dispensary has been destroyed, and all the mills are closed. The Borahs have grown desperate. Officials and soldiers have been stoned, clubbed, and beaten. Three men who were shot by rifle are in a precarious condition, The public roads are patrolled. The shopkeepers of Randier have also "struck."

—The local Government have, it is stated, sanctioned the erection of a new lunatic asylum at Poona, near the Yerowda Jail, at a cost of Rs. 1,30,000.

—*Times of India:* Mr. W. E. Gordon, Acting Accountant General, Bombay, has applied for permission to retire from the service from the date of Mr. Chapman's leave about the end of June next. During an unusually long service of more than forty-three years, the relaxation that Mr. Gordon has had in the way of leave amounts to less than six months' privilege leave in the aggregate.

—An old beggar, who, for many years past, carried a bag on his shoulders, scraping up odds and ends from the gutter, and garbage from the streets of London, used to attend one of the metropolitan hospitals as an out-patient, receiving advice and medicine gratis, He recently died in the midst of wretchedness and apparent want. An old chair in a miserable room that he occupied was found to contain, in the worn-out cushion, a bundle, of valuable securities amounting to £60,000 and a will. This will, after leaving £100 each to his executors, devised the residue of his property to two institutions—one moiety, to the Royal Free Hospital, Gray's Inn-road, in which institution he used to obtain advice and medicine gratis, as above; and the other half to the Royal National Lifeboat Association. So that these two useful Institutions are to receive £30,000 each, and possibly more, as the result of this miser's wealth.

Monday, April 8.

—*Lucknow Witness*: "The last American mail brought us the sad news of the death at Harrisburgh, Pennsylvania, February 17th, of the Rev. J. D Brown, for fourteen years connected with the American Methodist Mission in North India. He left this country two years ago in broken health, and it was hoped that he might rally under the more favorable sky of his native land, but the inroads upon his constitution made by the Indian climate were too deep. His labors here were chiefly at Shahjehanpore, Seetapore, and Bareilly, where many friends, both among the Native and European communities, still remember him with tender interest. He did a good work for God, and we cannot doubt that it is well with him in the other world. His deeply afflicted widow and children have our sincerest sympathies."

—*Times of India*; Surat, 6: "As stated in my letter of yesterday, the public were to have assembled in the Castle compound this morning. But before the people had time to go to the Castle they were informed of a serious riot elsewhere. About a thousand people went to the Goram Baba Spinning Mill and the railway station goods yard, and demanded from the railway officials that no goods should be delivered that day from the goods yard. Seeing the excited state of the people, the officials in charge of the mill thought it advisable to close the mill. At the goods yard, however, Mr. Inspector Nowrojee declined to shut the place. This resistance exasperated the people, who rushed on the offending officials. Mr. Nowrojee and others gallantly did their duty, and while defending the yard he, Mr. Anderson, Traffic Superintendent, and a Parsee received some nasty cuts. The mob then proceeded to the goods office and demolished it. The weighing platform was broken to pieces. Mr. Jehangier Taleyarkhan, District Police Inspector, who had proceeded to the spot to quell the disturbance, was also assaulted. From this point the riot assumed a more serious turn. Cudgels and bricks were in great request. The police were quite unable to cope with the rioters, and at last a party of the 17th N. I., had to be turned out for assistance. Mr. White, the Engineer, and Mr. Ollivant were the most prominent marks for the rioters. They were so closely assaulted that they had to take refuge in the Parukh Dispensary. The mob, however, followed them there, and breaking up the railings assaulted them. Soon after, however, a party of the native infantry came up, and apprehended a number of the ring-leaders. The mob tried to rescue them, and the men of the line had to fire on the mob. The bullets struck three men, who were taken to the Civil Hospital for treatment."

7th: "The strike is at an end, and all the bazaars have been opened for business this morning. Seven fresh arrests have been made, two for participation in the riots, and the remainder for intimidating shopkeepers. The European and other Christian ladies have left for Bombay, Baroda, &c. No immediate renewal of the disturbance is anticipated, although a rumour prevails that the Mussulmans are promoting another rising. I hear similar strikes have occurred at Nadod, Oomrath, Randier, and Balor, but are now over."

—The engines of the P. and O. steamer Nizam, which left Bombay on the 19th March, have broken down off Cape St. James, where the vessel is now anchored awaiting towage to Hongkong.

—*Times of India:* "There is in the Bombay harbour just now a little topsail schooner of 130 tons register, named the Border Maid, which has been cruizing about the world with a cargo of sherry and madeira (in butts and hogsheads) simply with a view to improve it. She has only six hands, all told, on board. She left Leith on the 18th August 1877, touched at Plymouth and different ports in Australia, thence to Bombay, and now returns to Scotland via the Cape. The wine belongs to a firm in Leith, and the idea is a very novel one. She has absolutely no other cargo on board. She arrived on the 5th instant, and leaves on the 7th."

—On the night of the 20th February a most singular phenomenon occured on the coast of Iloilo, near Manilla. Three vessels dragged their anchors, there being neither a high wind nor strong current at the time; two lorchas were driven ashore, another boat lost her mainmast, and a boat going from Negros to Guimbal, with two hundred and fifty passengers on board, capsized, ninety persons being drowned.

—A nephew of the King of Burmah, named Moong Lat, who has resided for some years as a State prisoner at Cannanore, was baptized by the Chaplain of that station, on Sunday week, in St. John's Church, in the presence of the congregation assembled for evening service.

Tuesday, April 9.

—The circulation of the London *Standard* is over 200,000 daily.

Wednesday, April 10.

—*Bombay Gazette*; Cuttack, 8: The Raja of Pooree and four of his servants have been sentenced to transportation for life, and the remaining five have been acquitted. The convicts left the Court house quietly. There was no excitement.

—The prisoners in the jail at Rangoon set fire to the building and tried to escape. Two of them were killed and others injured.

—A daring robbery was committed on the night of the 1st instant upon the mail train from Jollarpett. It was plundered between Coopum and Camasamudrum: owing to a heavy gradient, the train approached Camasamudrum very slowly, when some daring robbers, taking advantage of this, scaled the sides of a wagon, and threw out 21 bags; only one was recovered, but two of the robbers were caught.

—We regret to learn, says the *Madras Athenæum*, of the death of Surgeon-Major Gray, at Kamptee, under very painful circumstances. It would appear that Dr. Gray attempted to commit suicide on the 16th ult. with a loaded revolver, but the discharge did not immediately prove fatal, as he rallied on for a few days and died from hemorrhage on the brain on the 26th. An inquest was held on the following day, when a verdict of temporary insanity was returned by the jury.

—*Civil & Military Gazette*: "Another link with the historic past has snapped. On Saturday, March the 2nd, the widow of Sir William MacNaghten, Lord Auckland's ill-fated counsellor, died at the considerable age of four score years. The deceased lady had survived also her second husband, the Marquis of Headfort, her marriage with whom dissevered her connection with her Anglo-Indian friends and associates. Her first husband was treacherously murdered in November, 1841, while conferring with Akber Khan. General Sir George St. P. Lawrence would have shared his fate had he not been seized by a friendly Afghan Chief, fairly lifted off the ground, and flung across his saddle-bow—a short stature and light weight being sometimes preferable to the proportions of a giant. Lady MacNaghten was one of Akber's captives, of whom only three, we believe, are now living—Generals Lawrence, Colin Mackenzie, and Vincent Eyre. During the transfer of the prisoners and their baggage from Buddeabad to Tezeen, Lady MacNaghten was robbed of shawls and jewellery roughly valued at £15,000.

—The Dhond and Munmar Railway will be opened right through on Wednesday, the 17th inst., by Sir Richard Temple.

—*Times of India*: "Mr. McCabe, an engine-driver, who lost about a month ago, in the Grant Road Hotel, currency notes of the aggregate value of Rs. 2,500, has been fortunate enough to recover that amount. The notes turned up last week in a blank envelope in the Dead Letter-Office. They has been posted at the Grant Road letter-box on the day after the closing of the hotel by the police."

—*Overland Mail*, March 22: Mr. W. S. Gore-Langton (C,) has been returned unopposed as member for Mid-Somerset; and Mr. P. Miles, (C.) likewise unopposed, for East Somerset.

—The Government have purchased another ironclad—the *Independencia*, belonging to the Brazilian Government.

Telegrams from Athens say that severe fighting had taken place at Aghia, in which the Turks lost 600 killed and wounded. Hobart Pasha had threatened to bombard the villages on the coast of Thessaly, but had agreed not to do so, and the leaders of the insurgents had consented to enter into negotiation with the Turkish Admiral at Volo, on condition that he should recognise them as members of the Provisional Government.

On the birthday of the Prince Imperial, M. Paul Cassagnac published an article in the *Pays*, in which he states the belief of the Bonapartists in the speedy return of the Empire, and says it is necessary for the world to know that the Imperialists are not only ready, but that they will be vigilant and resolute when the occasion presents itself.

It is gratifying to learn that the Colony of Victoria is saved from the reign of rowdyism which appeared imminent. An understanding has been arrived at between the Senate and House of Representatives, and the dismissed Government officials are reinstated.

The Council of the Church Association, in the report read at the annual meeting, declared their conviction that in self-defence Protestant electors were bound to use every constitutional effort to secure the return to the next Parliament of such candidates only as should be found to be staunch Protestants, and would distinctly pledge themselves to do their utmost to stem the torrent of sacerdotal pretension with the Church of England.

A memorial, to which nearly half a million signatures of members of the Church of England were appended, has been sent to the Queen, praying Her Majesty to use all the influence at her command "to repress the practice of auricular confession, which is so repugnant to the conscience and feelings of this Protestant country."—

Among the signatures are those of 75 noblemen, 37 ladies of title, 39 baronets, 23 right honourable and honourable gentlemen, 93 members of Parliament, 4 sheriffs, 655 magistrates and justices of the peace, 41 mayors and aldermen, 973 bankers and merchants, 22 admirals, 46 generals, 202 colonels, 99 majors 247 captains (army and navy), 4 deans, 4 archdeacons, 30 canons, 3,286 clergy, 1,628 churchwardens, 727 surgeons, 350 physicians and doctors of medicine, 138 barristers, 812 solicitors, 1,194 schoolmasters, and 393,713 members of the Church of England not classified. Among the signatories is the Maharajah Dhuleep Singh.

Thursday, April 11.

—*Bombay Gazette*: "There is no doubt that one of the causes of the discontent which culminated in open rioting at Surat last week was the inquisitorial character of the Licence Tax forms which the Collector issued to obtain the information considered necessary to enable him to arrange the taxpayers in their respective classes. The form to which we allude—a specimen of which has been published, although it is said to have been subsequently withdrawn—certainly pre-supposes as searching and minute an inquiry into the nature of each person's business, the amount of his profits, and the kind of properties he possesses, as the old Income Tax forms demanded. The objectionable form which the schedules have already taken is not, we think, the fault of the district officers, for there are no fewer than 35 classes called upon by the Licence Tax Act to pay fees varying in amount according te the position of those who are to be taxed; and it is obvious that, in order to classify the population fairly and prevent innumerable complaints against the decision of placing individuals in any particular class, it is absolutely necessary that the tax collectors should have the fullest information obtainable about the incomes of all the persons liable to pay the tax. It comes, therefore, to this: that the Licence Tax is, in fact, so far as the non-official public is concerned, simply the old Income Tax over again with all its objectionable features, together with the new objection superadded that it carries with it a rankling sense of injustice on account of the exemption from its operation of the official and professional classes."

—The Str. *Bangalore* with English Mails left Aden for Bombay yesterday, 4 P.M.

—The Rajah of Suket has been formally deposed by order of the Government of India. Some misdoings of this chief have led to this step. He is to remain for the present at Lahore, and his son, if found fitting, will succeed him..

—There was a fire at the Mint last night. It was put out before much damage had been done.

Friday April 12

—Lieut.-Colonel Champain has been appointed Director General of Indian Telegraphs.

—The Paris correspondent of the *Daily Telegraph* writes:—In one of his recent visits to the Champ de Mars the Prince of Wales was conducted over the two buildings which have been erected in the grounds for the display of British agricultural instruments. The largest of these covers an area of 5,000 square yards, and is said to be the most successful edifice of the sort ever yet constructed. It is intersected by tramways for the easy transport of heavy machines. The smaller shed is intended for carriages, saddlery, and so forth, and it has a gallery for the display of alimentary products. Close by is the driving engine of 250 horse power erected by Galloway, and this, it is said, will be ready for working on April 15. The Indian Pavilion bids fair to be an exceedingly handsome structure. The design is imposing, and the effect when the carved woodwork is covered with silver will be very bright. The French side of the same locality is to be devoted to the exhibition of Sevres porcelain and of the most artistic products of French industry; but it is more than doubtful if these will be able to rival the effect of the Indian wares presented to and shown by the Prince of Wales. I hear that the Pavilion is to be decorated with copies of the flags and banners used at the great ceremony of Delhi. The fine art works exhibited in the English section are to be restricted to those produced within the past 10 years, the only exception being the paintings or sculpture of those persons who have died within the same interval, specimens of whose life work will be available for display.

—Deaths last week, 541.

—Noticing an article in a contemporary, the *Times of India* says:—"Deploring the prevalence of venereal diseases in the army, and calculating the losses in money and efficiency arising from this cause, the writer exclaims:—'And all for what? The sentimental nonsense of a few old women of both sexes. If the proper Contagious Diseases Act were only in force such loss would not occur, and we should not have 179-5 out of every 1,000 of our European soldiers incapacitated for service by venereal disease during a portion of the year.' The *proper* Contagious Diseases Act is, we presume, an Act placing the entire civil community under some form of irresponsible police supervision, and riding rough-shod over some of the most fundamental principles of constitutional government. The moral and juristical questions involved in the enactment of "a proper Contagious Diseases Act" are of the most complex and far-reaching kind. What is matter of "administration" and what is matter of "law," the guarantees and safeguards of liberty and reputation won in England by centuries of struggle and not to be lightly tampered with—the whole fabric, indeed, of the conception of society and the supremacy of law—all these and much more, to say nothing of the moral questions involved, are inevitably concerned in such an inquiry."

—Same; London: I learn from a private letter from a correspondent at St. Petersburg that the health of the Emperor is causing the gravest anxiety. His Majesty suffers from excessive sleeplessness and loss of appetite, and his appearance is woe-begone to the last degree. He has wasted away to a shadow; his eyes have a look of inexplicable sadness and misery in them; his hand trembles like that of a palsied man. The doctors do not know what to prescribe for him, because his disease is mental rather than bodily. The plain fact is, that he is suffering from intense superstitious terror. None of his house have ever passed the age of sixty, and it is said that his sister warned him of this fact on her death-bed two years ago. His birthday will be next month, and as the day approaches his morbid terror increases.

Miscellany.

A few mornings ago I was much depressed. My work was not prospering as I desired. Some, to whom I was looking, had disappointed me. Unbelief suggested perhaps God has forgotten you; perhaps He too has forsaken you. And my heart ejaculated the prayer: Lord, I do trust Thee still; but if it please Thee, *assure me* of Thy love; if it please Thee, comfort my heart by giving me some *special token to-day* that I am still the object of Thy care and love. It may seem selfish, yet such was the prayer of my burdened heart, and many a time that morning did that petition go up from my lips. The afternoon found me among my flock, and as I went from house to house, the thought constantly arose, shall I not find some evidence of God's favor here? Shall not my heart be cheered by finding some new soul seeking the way of life? But nothing especial occurred. It was after dark when I turned homeward, and as I rode over the prairies my questioning heart said: Perhaps the answer will come in the mail this evening; perhaps it will come in special help in preparation for the pulpit to-morrow. I reached home and was putting up my horse, when my son, hearing my coming, came out, with a merry twinkle in his eye, and said in a confidential way: "Father, Mr. M——in I—— has sent us *four sacks of flour and a box of groceries!*" For a moment I was so overcome with a sense of God's goodness and love that I could scarce speak. All day I had been praying that God would give me some special token of His love, and now He was showing me that He had inclined the heart of a man *five hundred miles away* to supply our temporal wants, and there were the substantial proofs of it before my eyes and in my own dwelling! The skeptic may ridicule; the worlding may doubt; but those articles of food on my table are not to me simply the very best of their kind Each one is to me a visible token of *God's love and care for me, and that He hears prayer*: G. H. W.—*(Congrationalist.)*

Selections.

PRAYER VIEWED IN THE LIGHT OF THE CHRISTIAN CONSCIOUSNESS.

BY PROF. AUSTIN PHELPS, D. D.

The Rev. Dr. Norman McLeod records in his journal this sentiment: "The poorest man who is great in prayer, is, perhaps, a greater man in affecting the destinies of the world than the Emperor of Russia." This to thoughtful Christians is a truth familiar on the verge of commonplace. But it falls on the ears of an incredulous world. Men ask what evidence we have to support such astounding pretensions. We draw in part upon the conscious experience of believers for an answer.

The consciousness of praying men bears witness *that the evidence of the power of prayer is all that the case admits of.* The world laughed at a theologian

light; then I say, have faith in God. There is hope for you, even if death overtake you before the final victory is won; hope for the poor in spirit, for theirs is the kingdom of heaven; hope for the mourners for they shall be comforted,—though you may have to be purified in that Gehenna of Æonian fire beyond the grave."

We too with Dr. F. would say to sinful souls, have faith in God, not to the effect that in the world to come God will have some special advantages for saving you, but rather to the effect that God at this moment offers you salvation, and offers to subdue all your sins under you by the omnipotence of the Holy Spirit, who is omnipotent in the region of man's corrupt nature. What hinders your salvation is that you do not believe in God's power to work in you to will and to do of his good pleasure. God will never have more power than he has now, or than he offers now; and the work of salvation will never be easier to you than it now is. Procrastination is the great enemy of God and man in this matter of salvation; and it is quite enough that you have been cheated by this enemy hitherto, without taking him with you over into the world to come. The minister of the Gospel finds that the Spirit of God is never more powerfully with him than when he presses home upon his hearers the absolute necessity of immediate submission; the word is made the power of God to salvation. We are to exhort one another while it is called to-day, lest any be hardened through the deceitfulness of sin, and the apostle admonishes us from the example of the unbelieving Israelites not to delay till to-morrow our salvation. We cannot conceive of any thing that would more effectually arrest the work of salvation than the idea, proclaimed from the pulpit, that there is hope for those who spend their lives in impenitency. As for the notion that the poor in spirit, that mourners may die unsaved and find salvation in the world to come, it seems to us strange doctrine. The poor in spirit are under the special teaching and guidance of God; theirs is the kingdom of God.

THROUGH NATURE TO CHRIST. III.

The author of this work admits that an extraordinary change took place in the disciples of Christ after his death, and acknowledges that the success of the Gospel proclaimed by them is due to this change. He says:

"What a change! these Galilean peasants, loyal and affectionate it is true, but by all accounts lately so gross, narrow, unspiritual and destitute of all originality, now suddenly come forward as the proclaimers of a new religion, and as the regenerators first of their nation and ultimately of the whole world. These illiterate fishermen who had lately been abashed by the logic of a few censorious Scribes, now boldly confront the rulers of Israel and while defending themselves before the tribunals of the greatest, find the right words flow from their lips without an effort. These recent recreants, who had deserted or denied their Master in his extremity, now brave death without a token of fear. These ambitious and quarrelsome followers, who had before, even in their best moments, been infected with some taint of selfishness, thinking of wealth and empire, now have no thought except to do their Master's will and to show forth his glory. These materialist Jews who but a few days ago had been able to understand no power but that of material force, no success but what was visible and immediate, no redemption but the mere emancipation of Israel from the Roman yoke, with full license to impose the yoke in her turn upon the world, now enter into all the spiritual plans and purposes of Jesus, and have in a few days, without him learned that which with him they could never learn. The new religion that they proclaim is the same pure and spiritual religion that Jesus proclaimed; it spreads and is persecuted; it spreads in spite of persecution; it converts one of the foremost of its persecutors; and within a generation after the death of Jesus, his followers are found scattered over the whole of the Roman empire!"

We quote the following also:

"Such are the undisputed facts of the close of Christ's life, and the change in the hearts of his disciples after his death, which caused the spread of the Christian religion. The question we now have to ask is this: What was this change in the hearts of the disciples of Jesus? If any one admits the change, bus says there was no cause for it, such a man appears to me to admit a miracle; for I know scarcely any miracle in the records of the miraculous that would be a greater miracle than the production of a change so marvellous and so world-reaching in its effects, without any definite cause. A man who can believe in this miracle, may at least be expected to be consistent, and to find no difficulty in believing in the rest of the miracles of the old and new Testaments."

The author then proceeds to dispose of the hypothesis of a fictitious death as utterly untenable. There remains one other hypothesis, that of an apparition. If this be dismissed nothing remains but to allow that Christ actually rose from the dead, as declared on every page of the New Testament. But this involves the supernatural, and must therefore be discarded. Dr. Abbott then tries his best to support the hypothesis of an apparition. The attempt is as wretched and futile as can be imagined. In the crucible of the author's criticism or rather of his imagination, the facts are subjected to the severest treatment but how any impartial reader can for a moment rest satisfied with this desperate attempt to explain the marvellous results of the Gospel we cannot understand. Dr. A. lays eagerly hold of the appearance of our Lord to Saul of Tarsus which he accepts as an historical fact but says it was the result of previous thoughts, doubts and fears. Paul, he imagines, was half converted before. Here we have a specimen of the way in which this author sets aside the most positive and solemn statements of the apostles about things that they were perfectly competent to speak of, and substitutes for them his own utterly unsupported imaginations. Paul, if he may be believed regarding any thing, may surely be allowed to tell us what his state of mind was before his conversion. Dr. A. thinks him any thing but a fool; yet he treats as of no account the description that Paul gives of himself while engaged in his attempts to destroy the church of Christ. I Tim. i. 13 shows that Paul was thoroughly honest in his belief that Jesus was not the Christ. His sin would have been unpardonable if he had carried on this deadly work, with his mind half convinced that Jesus was the true Messiah. The real Paul disappears when we begin to deal with the record in this fashion. The author of the book is compelled to stultify himself at every step. Christianity was already a formidable power in the world when Paul began to preach the Gospel; the mightiest difficulties had been overcome. The extraordinary change in the character of the eleven apostles acknowledged by Dr. A. had taken place long before. The idea that an apparition, the fruit mainly of their excited minds, would have wrought this great change and Christianized the world, partakes of the ridiculous. When Jesus appeared in the midst of the disciples, the evening of the day on which he rose, they thought it was an apparition; and it is very evident that there was nothing in this idea that was in the least degree reassuring. Jesus proceeded to disabuse their minds of this idea. The point to be established, without which all the work of Christ would have been evanescent, was the fact that the very same person who had been crucified, was now before them corporeally and really. They saw him eat; they handled him; they saw and touched the wound-prints left by the crucifixion; they spent some time in conversation with him; they saw him again and again. It was not one or two, it was not even eleven or twelve; and it may be safely affirmed of all of them that nothing but the strongest evidence would have induced them to take up with the idea that Jesus had risen.

But the change in their character was not wrought by the conviction that Jesus was alive. What they wanted was something that should do more for them than even the presence of Christ had done for them during his personal ministry. What the resurrection of Christ did for them was to inspire them with expectation of some power that they had not known. How could an occasionally appearing Christ do more to fortify them than the continual presence of Christ had done? It was after the resurrection of their Lord that Peter, John and some of the other disciples betook themselves again to fishing, and it really looked as though they were just ready to slide back to their former humble vocation, from which Jesus had taken them some years before. It was on the day of Pentecost that they suddenly, in a moment, received that Baptism of the Spirit which our Lord had promised them so explicitly. From this moment onward they are endued with power that makes them constantly victorious over all that men and devils could do to them. But the change that took place in them is just a pattern of the change that takes place in multitudes of every generation. There are many now living who once were as bitter against the truth as Saul of Tarsus was, and who are giving the best evidence that they count not their lives dear unto themselves if they may only glorify Christ. The writer of this notice has been the subject of a change quite as remarkable as that which affected the primitive disciples. He was for many years utterly intolerant of the idea of the supernatural, and pitied the poor people who believed that God had given a revelation to man, and up to the age of 28 had never offered prayer to God. In a single day, in the solitude of his own room, he found out that Jesus of Nazareth was at the right hand of the Majesty of God, saving all who trusted in him, and he received him as his own Saviour. He came forth a changed man in sentiments, habits and life. He sought earnestly to follow Christ, but in the course of 18 months came to the conviction that Christ had a power to bestow that he had not yet experienced. He sought it with an intense desire, though somewhat blindly. However, at a certain hour of a never-to-be-forgotten day, he received what he believes may not improperly be designated the baptism of the Holy Spirit. From this moment it was no more to him as though Christ were in a distant heaven. His power was realized just where he was conscious of weakness, in his own heart; from this time it has been a joy to him to do and to suffer all the will of Christ, however different his own inclinations might have been. Such experiences are no more exceptional than the want of instruction and the want of faith in the Church makes them to be. Let Dr. Abbott consider what John Bunyan was in his early life; his awakening, his struggles with sin, his constant defeat, until the hour when he came to understand the sufficiency of Christ for all the needs of his soul and life. Thenceforward how strangely, gloriously different from his former self! We could easily fill our paper with examples of similar changes wrought not by apparitions, not by superstition, but by reception of the power of Christ conditioned upon faith in his word.

THE GOSPEL ACCORDING TO ROME. II.

The writer of the book called "the Truth and Beauty of the Gospel" says that holiness is one of the marks of the true Church and that only the Roman-Catholic Church has holiness. These are idle words and worse. No religious body has a monopoly of holiness. Holy men and women are found in all Churches where the word of God, the grand means of sanctification, is accessible. "Sanctify them through thy truth, thy word is truth," says our Lord. In the Romish Church it is not considered a matter of much consequence that the mass of the laity should be holy; there are certain persons set apart for the cultivation of holiness, and the effect of such an arrangement is to make the generality believe that there is something in their circumstances that exempts them from the obligation. It is demonstrable from statistics that the standard of morality is lower in Roman-Catholic countries than in Protestant lands.

Again, we are told that universality is a mark of the true Church, found only in the Church of Rome. It is difficult to know exactly what is meant by this word in this connection. "The Church of Rome is universal in regard to time, place and doctrine," says the author whose book we are noticing. "As to time, for she exists from the time of Christ." This is just what cannot be proved. The Church of Rome does not more dif-

fer from the Protestant Church of this day than she differs from the apostolic church. A man who believed only what the apostles believed and taught, would very soon be excluded from the Church of Rome. Then as to place, "her sacraments are administered every where." Well, they are not administered in Protestant churches, or in Greek churches; in fact there is a large part of the world where they are not known. What then does this pretension amount to? It resolves itself into a question of numerical majority. We take one sentence from Mr. Cesary:

"There are even now-a-days Catholics numbering 254,655,000 while the Protestants of all denominations are only about 50 millions."

Is this a specimen of what is believed in the Church of Rome? The statements are grossly erroneous. But a more important enquiry is, where does the Bible say that numerical majority is the mark of the true Church? On the contrary it tells us that universality is a mark of the false Church, Babylon the Great, the Mother of Harlots, described in Revelation as "sitting upon peoples and multitudes, and nations and tongues." Referring to the same system, St. John says: "Power was given him over all kindreds and tongues and nations." We see how fallacious is any such mark as this. The writer says: "Lastly the Catholic Church is universal as to her doctrine. It is every where the same." The same is true of the Greek Church and of most Churches; wherever the churches are planted the doctrines taught are the same. The Church of Rome is however an exception, as she claims the privilege of making new doctrines whenever it pleases her. Now for the 4th mark.

"The Catholic Church is the only Church that comes from the apostles, for she can trace her mission from priest to bishop and from bishop to pope, back through every century, until you come to the time of the apostles, who were sent by Christ himself. We have a complete list of the uninterrupted chain of Roman pontiffs reaching from Pius IX to St. Peter."

Well there is no satisfactory evidence that Peter was ever in Rome, much less that he was a Roman pontiff. When we come in post-apostolic history to bishops of Rome, they enjoy no headship over other bishops nor do they claim it. In fact, it is not till the year 606 that such a headship was recognized. The peculiar doctrines of the Church of Rome of this day were either unknown to the bishops of the first four centuries or were sternly opposed by them.

"The first minister of the Protestant religion was Luther." We would like to ask Mr. Cesary one question. Who were those that the Church of Rome was so diligently persecuting to death in the ages before Luther? Were not Huss, Wickliffe and myriads of others cruelly persecuted by the Church of Rome, Protestants? and were they not put to death because they were Protestants? and was it not a principle of the Church of Rome in those ages to extirpate all who opposed her? And would she not have been glad to stamp out Luther's reformation in the same way? And what sublime effrontery is this to kill all dissidents for ages and then ask 'where is dissent?' Now let Mr. Cesary read the Christian authors of the first three centuries, and above all read carefully the Epistles of St. Peter, and he will find that there is incomparably more congruity between the primitive Christians and the Evangelical Churches of modern Protestantism, than between the primitive Christians and Romanists.

We thus find that according to the very marks selected by her apologist, the Church of Rome fails to identify herself as the Church of Christ. And so must every other church fail, that would endeavour to limit to some particular organization the grace of God and the promises of his word.

DANIEL. VIII.

At the time when the Babylonian dynasty was overthrown Daniel was the third ruler of the kingdom. In this position Darius the Mede found him. There were a number of things to recommend him to the confidence of the new sovereign. The fact that he was not a native of Babylon but a foreigner, would be very much in his favour. Then he had been employed in the highest offices under the previous Monarchs; he was renowned for wisdom as well as for disinterestedness; probably his fame had extended to countries round about, and Darius had perhaps long been familiar with his name. Though an old man his powers showed no signs of decay. It is said that Daniel showed Cyrus his name in the prophecies of Isaiah and explained to him that God had specially raised him up for the liberation of the Jews. At all events Daniel was elevated to the position of first President, which must have been something like the position of chief Vizier or Premier. The jealousy of those who supposed that by nationality and birth they had a much higher claim to such an appointment, was aroused. They cast about for some means of destroying the confidence of the king in Daniel. They saw that it would be in vain to hope for any impeachment of him on the ground of inefficiency or unfaithfulness. The well-known fact that he was an uncompromising worshiper of the one living God, suggested that their best hopes of success would be by means of a royal requisition which his principles would not permit him to obey. They recommended the king to prove the loyalty of his new subjects, and bring all priestly authority in the land into absolute subjection to himself. The king fell into the plot and ordained that for thirty days no one should offer a petition to either God or man, except to himself.

Daniel knew doubtless that the scheme had been devised to bring about his overthrow but he did not hesitate a moment as regards his conduct. He might have found excuses for performing his devotions in private during the month of prohibited prayer; it was natural to reflect that in the position he filled he would probably have the opportunity of obtaining great help for his people; also, that God looks at the heart and it is not necessary to parade our religion before every body. But in spite of such considerations, the path of duty was plain. It was very important to let it be publicly known that he would not obey this particular command. The very attempt to stifle all testimony to true religion made it more fitting that he should bear this testimony. All the Jews would look to him to see if he would uphold the honour of Jehowah, and would learn from him what duty demanded. It is astonishing how clear-sighted in matters of duty, a spirit of true loyalty to God will make a man. A thousand apologies present themselves to one who is more concerned to espace danger than to do the right. How many there are in this country who know very well that it is wrong to countenance idolatry in any way but they do it nevertheless. They find no lack of arguments to satisfy themselves that the time has not come for them to take an open stand against a system so interwoven with domestic usages and neighbourly intercourse. Principle has to give way to convenience. They have more faith in man than in God. Daniel opened wide his windows that men might see him, and proceeded to worship Jehovah thrice a day as he had been accustomed to do. Let us note that he did not merely pray, but *gave thanks*. He could in imagination hear the lions roaring for their prey; but he found no lack of cause of thankfulness. He thanked God that he had spared him in so many trials, and delivered him in so many dangers and was giving him now such an opportunity of witnessing for him.

His enemies made haste to report the matter to the king. At once the king became aware that he had fallen into a plot, designed to deprive him of the services of this faithful man. Decrees were irrevocable among the Medes and Persians. An instance occurs in the life of Esther: the decree for the destruction of the Jews, once issued, could not be revoked, and all that could be done was to issue another decree authorizing the Jews to take up arms against those who attacked them. The king does his best to save Daniel. He appears to have had a real feeling of friendship for him and to have taken the matter greatly to heart. In vain. The penalty had to be inflicted. Daniel was cast into the den of lions; a stone was placed over the mouth of the den, and to guard against any attempt to rescue him the royal seal was applied to the stone. A great multitude was no doubt present, and as the daughters of Jerusalem wept when the Messiah was led away to execution, so doubtless many eyes were moistened as they saw this noble old man serenely yielding himself to this dreadful death. But there are lions more formidable than those to which Daniel was thrown; lions that have the mastery over almost all men; lions of custom, prejudice, fear of man, selfishness; these lions Daniel had met and overcome, by faith in God, many a long year ago, and therefore it was a small matter that he should now be cast to ravenous beasts. What a night did Daniel pass, in the deep darkness, in silence only interrupted by the movements and the mutterings of the lions, and by Daniel's own ejaculations of praise. It was not merely the initial exercise of faith that was needed, but a faith perpetuated from moment to moment. Under such circumstances how natural would it have been for a multitude of thoughts to spring up in his mind presenting every moment some new contingencey to his imagination; yet he was kept in perfect peace. Whether the angel who restrained the rage of the animals was visible or not, we cannot say.

The king passed a very different night. It was perhaps the longest night he ever passed. At early dawn he hastens to the den, in mingled hope and fear. How delighted he is to find that Daniel has received no harm from the savage creatures. The prophet is delivered; and the men who had been guilty of conspiring against the life of this distinguished servant of the state, are thrown to the lions and destroyed. A decree is issued declaring the God of Daniel to be the true and living God and his kingdom to be imperishable. Since that decree was made, how many Gods have passed away; Gods of the Babylonians, Persians, Greeks, Romans, Egyptians, Phenicians, Germans, Gauls &c.; but the kingdom of the God of Daniel is spreading from continent to continent.

In this narrative we have again impressed upon us the power of such testimony as a genuine believer bears, to make known the character, the glory, the claims of almighty God. In vain we make his omnipotence an excuse for our own faint-heartedness, saying that God is abundantly able to take care of his own reputation. It is not a question of ability; God has actually committed his name to men and when by their faith and obedience they honour him then he is honoured in the eyes of men. Herein is my Father glorified that ye bear much fruit, says Christ. No true servant of the Lord will allow himself to drift with the current of society. Once he belongs to God, he no longer belongs to the mass. The prow of his barque is now up stream, and the only progress that he knows is in that direction.

There are those who would persuade us that the Bible makes too much account of faith. They tell us that belief is neither a thing for which man is responsible or which he has the power to control. It is determined for him by the circum stances in which he finds himself, by the influences to which he is subjected, by the turn of his mind, and by the evidence before his mind. Daniel came safely up out of the lions' den, we are told, 'because he believed in his God.' We see not only in this narrative but in all that is related of Daniel, that faith in God was the ruling principle of his life, and that all his conduct was determined by this. It was not something superadded to his courage, probity, piety, wisdom, magnanimity and zeal for truth, but something from which all these sprang. Because he believed in a holy, wise, just, kind and Almighty God, and believed in him as a friend to himself, he felt constrained to do and suffer all the will of God, whatever that will might be. Faith was that which united him to God, and made him continually the recipient of divine influences. According to his faith, did his character become assimilated to that of God. This is a universal axiom: men become like that to which their heart's trust is given. If they allow themselves

who, a few years ago, essayed to prove the doctrine of the Trinity by the formulæ of trigonometry, and the freedom of the will by the oscillations of a pendulum.

The principle here involved governs the evidence of the reality of prayer. It is not mathematically monstrable. Traingles cannot prove it. The civil engineer cannot estimate it. The strength of it cannot be tested as you would test the strength of a suspension-bridge. The nature of the things concerned rules out all that kind of evidence. The Christian consciousness finds within itself *spiritual* facts witnessing to *spiritual* power. It trusts those facts. Why not? Why is not your soul's vision of truth as credible as the sight of your eyeball? Why must I accept the testimony of my optic nerve with which I have often seen double, and reject my inner consciousness of things of which I can take cognizance in no other way? Like witnesseth to like; matter to matter; spirit to spirit. This is the law both of reason and of faith. God is not in the wind, nor in the tempest, nor in the fire, but in the still, small voice.

2. The Christian consciousness confirms the fact, which all prayer assumes, *of direct communion between the human mind and the mind of God.* Varying in degree of vividness, this witness of spirit to spirit is perhaps the most uniform experience of real prayer. The believer is conscious of exercises which he cannot attribute to any other cause than the real and personal agency of God.

Thoughts are often suggested which the believer feels that *he* did not originate. Preachers have told us of such mental illumination in prayer, by which obscure texts of Scripture have been lighted up; difficult plans of sermons have been opened to them; with an affluence of material and a suddenness of development which impress them irresistibly with the conviction: "This is the work of God; this is the teaching of the Holy Ghost; this is the fulfilment of the promise: 'It shall be given you what ye shall say.'" The Rev. Dr. Finney more than once caste aside the elaborated sermon which he had brought to the pulpit, to make room for another on a new text, and a different theme, which seemed to him to be *revealed* to him in the preceding prayer.

Emotions often fill the praying soul which we cannot otherwise as rationally account for as by the simple fact that the Infinite One is present, drawing the suppliant to communion with Himself. "The Lord is in this place," said the awestruck patriarch. That feeling in a believer's soul often has the vividness of vision. A voice proclaiming the fact from the heavens would not be more convincing.

Revolutions of feeling often occur in prayer, of which the most probable explanation is, that they are the work of God. Hope takes the place of despondency. Love displaces fear. Rest follows self-conflict. Trust expels forebodings. Assurance of pardon lifts off suddenly the leaden weight of guilt. Remorse transformed to penitent faith is one of the most revolutionary changes of which the human spirit is susceptible. Poetry and romance discover nothing else like it in the history of human passions. Yet this is one of the most common experiences of believing prayer.

Conversion is often one of the facts of prayer. A sinner kneels oppressed by guilt, in fear of hell, self-degraded beyond the reach of language to portray, crushed by the accumulated wrath of God, raging, it may be, with impotent resistance to Almighty Will. Then a change comes over suffering and guilty spirit. Penitence rises; tears flow; hope dawns; trust springs; love, joy, peace well up from secret depths never before unsealed. *Something* has stilled the storm. Some *power* has said to the angry waters, "Peace," and there is a great calm. The *man* seems to himself to have been a helples recipient in the change. The consciousness of God in it so overwhelms all consciousness of self, that the soul thinks of, and feels, none else than God.

Power of speech is often marvelously quickened in prayer. Emotions which the soul has struggled with long and painfully, find sudden outlet in language of which the praying one never conceived before. Some men can habitually speak in prayer as nowhere else. An unlettered Christian was once summoned into court, in a trial in which he had much at stake. He was called upon to tell his own story. He was flustered, he stammered, he repeated, and contradicted himself, and was in danger of losing his case for want of the power of utterance. He knew himself, and knew there was one act in which he could talk. He begged of the Judge liberty to pray. It was granted. He knelt down, and with flowing tears poured out his case before the Lord in language clear, coherent, fluent, and convincing to the jury. Be this story literally true or not, it illustrates a fact well known to believers in the reality of prayer. A man is known to me, who, in common life, is an incorrigible stammerer. He cannot say a word without making it three. He is the butt of mimics. But in prayer his utterance is Ciceronian. Few men *can* mimic him in that. One prayer offered by the late Professor Stuart more than forty years ago is still remembered, and fragments of it rehearsed, as a most thrilling approach to apostolic inspiration.

"The Spirit helpeth our infirmities." How often does the promise come home to the struggling suppliant, as a fact revealed! Apostles had no monopoly of it. Leaders in public worship, to whom the service is a cross and a terror, do you know nothing of this unsealing of the dumb lips, this inspiration of the silent tongue? Has not sometimes been to you like a burst of sunlight on a wintry sea? Has not, the outbreak of triumphant song, in the hymn that followed, been your own rirepressible offering of thanksgiving? Youthful preachers know, or will know, what I mean.

But cannot these phenomena result from the unaided working of the human mind? Oh yes, they *can*. Sometimes perhaps they do. We can afford large concessions. But the point to which the Christian conciousness bears witness is that commonly they are more naturally explained by the hypothesis of the real presence and the direct agency of God.

3. The Christian experience testifies also to the fact that prayer is *adequate to the achievement of results in real life, which are intrinsically marvelous and improbable.* The effects which follow prayer seem often intrinsically impossible. They are not to be accounted for, except on the supposition that prayer has set in motion occult forces of immeasurable reach.

Christians very well understand that phenomenon of mystery to statesmen—that war is singularly uncertain in its issues. Those most learned in military science are most cautions in predicting the effects of military causes. The issues of battle are often strange and inscrutable. The battle is *not* to the strong. The race is *not* to the swift. It is *not* the way of Fate to favor the strongest battalions. So largely does this mystery complicate the conflicts of arms, that men make great account of what they call the *fortunes* of war. General Von Moltke names as one of the four great essentials of a succesful general, "good luck." Such is the world's way of recognizing the fact that there are unknown and undiscoverable powers in the universe, which often defeat the campaigns of great captains. Modern armies suffer *panics*, of which the most natural explanation is the descent of invisible auxiliaries like those which scattered the army of Sennacherib in a night.

Such facts fall in with Christian experience in prayer. The Christian consciousness understands and confirms them. They are of a piece with the individual Christian life. That is full of things similar on a smaller scale; things which prayer seems to have called down from that secret world of spiritual causes. We believe it because we cannot help it. We know it to be just like God, The sick are often restored to health in opposition to the probable course of disease. The peril of shipwreck is often averted against the probable triumph of the storm. Professional successes are often given in excess of all reasonable hopes. Deliverance is often thrust in by an unseen Hand from sudden and unlooked for calamities. Ways of usefulness are often opened as if by invisible allies beyond even a young man's sanguine expectetions. These things happen in apparent answer to persistent and believing prayer. No other conceivable cause of them is adequate to explain them. Christians would not be sensible men if they should refuse to recognize this divine interventian in response to prayer, as one of the laws of real life. Their experience proceeds just *as if* the promise were a real one: "He shall give his angels charge over thee to keep thee."

The *speed* of such responses to prayer is often a fact which it is impossible to ignore. They surprise us in the very act of prayer. Many a believer might write his own experience, almost in the very words of Daniel: "While I was yet speaking in prayer, the man Gabriel, being caused to fly *swiftly*, touched me."

The point which again Christian experience would underscore, is that the evidence of these things is all that the case admits of. It appeals to faith, as we should suppose it would do. The want of uniformity in such experiences is no greater, the failures of prayer are no more, than in the nature of the things and agencies involved we should anticipate. In number, in degree, in kind, the evidences are all that could be reasonably looked for; no more, no less, no other.

4. If my space would permit, the fact would demand more extended notice, that the Christian consciousness of prayer and its results, leaves the impression on devout minds *that prayer has command of an immense reserve of yet undeveloped resources.* Thus far, it has but peered over the border of the undiscovered country. This Christian Church has but looked at it from the summit of Pisgah. Prayer suggests the existence of innumerable hosts of agencies of unknown power. Possibilities of achievement in the future seem limitless. Mountains leaping into the sea are none too strong an emblem of the realities of coming ages. This unseen, noiseless Power seems not half developed, because not half used. Invisible battalions seem hovering in the air, waiting to do battle at its bidding. Occult agencies of nature seem but its servitors. The chief thing which makes the moral regeneration of this world appear possible, is the reality of this Power with God, to which he has revealed no end in time, and no limit in the reach of its achievement.—(*Congregationalist.*)

AMERICAN REVIVAL NOTES.

We call the following from various American contemporaries:—

Messrs. Moody and Sankey have finished the second week of their labours in Springfield, Mass., and have spent a half of their allotted stay. The success of the movement is now assured, for, while the good results thus far have not been inconsiderable, the religious sentiment of the community has been so strongly aroused, and the moral forces so skilfully arrayed, that the continuation of the efforts for another fortnight will inevitably produce such a profound awakening as this undemonstrative city has not known within the present generation, while the influence on the surrounding towns will be immeasurable.

The revival work, which was begun at the gaol last Sunday, has since continued with excellent results. Messrs. Moody, Sankey, Shorey, Shelton, and Hayes, held a meeting there yesterday morning with some singers, and about fifty of the inmates rose for prayer, some, who have been converted within a few days, taking part in the meeting. Some of Mr. Moody's reformed men spent the afternoon visiting the prisoners in their cells, and as far as they went, did not find any unwilling to talk on religion, while many broke into tears and confessions of sin under the sympathetic appeals made to them.

Mr. Sankey's part of the meetings has been performed faithfully and effectively, but so unostentatiously and so largely as an auxiliary to the preaching that its merit and importance have not been generally recognized.

Major Cole has closed a series of services at Jonesville, Michigan, where he was greatly used of God.

Messrs. Pentecost and Stebbins began their work in Hartford under favourable auspices, and it has gone forward for the first week with about the interest that was anticipated. The great crowds have fallen off, but the work seems quite as deep and thorough as at any time. This is especially true of Christians, who have been wonderfully moved the past week. The afternoon congregations attending the Bible-readings are steadily increasing, and on Sunday afternoon the Rink was filled. The work in the inquiry-room has been greatly systematized, and the attendance correspondingly diminished, while the work is rendered more effective.

Active preparations are made for Mr. Moody's coming to New Haven. The Seminary students have organized for effort in various parts of the city. Commencing with this week, a daily noon prayer-meeting will be held. There is an increasing interest in the churches, and extra meetings are being held in nearly all of them.

Mr. Moorhouse closed his labours in Portland, Me., on Feb. 17, having preached every afternoon and evening for more than two weeks to large audiences in High-street Church. He was immediately succeeded by Mr. Cato, who in his turn is to be followed in a few days by Mr. Needham, who laboured so acceptably in that city last year.

A revival of much power is in progress in Amherst College. There is no excitement, but a very deep interest pervades the whole College. About twenty of the students, it is hoped, have already been converted, the greater number being in the Sophomore class.

Quietly but steadily interest is growing in the Boston Tabernacle meetings. Major Whittle closed his first week with audiences estimated at about 3000 and 5000 afternoon and evening. He is preaching very impressive sermons, which are listened to by attentive audiences. Monday evening he devotes to temperance, and Friday to business men. The meet-

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ings for prayer and inquiry which follow the preaching show that the seed sown is taking root in many hearts. A quartette of gentlemen assist Mr. McGranahan and the choir in the singing.—(*Christian*).

CHURCH MISSION AT CARDIFF.

A CORRESPONDENT writes, as to the recent Mission held here, pointing out the pernicious tendency of the teaching. We gladly give the following extracts, but space forbids its insertion entire :—

The last ten days have not only been a time of intense anxiety for political and commercial men ; but amongst Christians here, it has been a solemn season awakening the deepest concern, as we have been compelled to watch thousands of precious souls hurrying in crowds to all the churches in the town, which for the time have been filled with listeners, who have heard from pulpits that are nominally *Protestant*, doctrines which our forefathers (and clergymen who preached in the same churches five years ago) would not hesitate to denounce as *blasphemous*, because they undermine the faith once delivered to the saints, and teach men (according to the heresies of modern Ritualism and Roman Catholicism) that peace is obtained by good works, prayer, and priestly absolution, rather than directing burdened consciences to such Scriptures as Rom. xv. 13, "Peace and joy *in believing;*" Col. i. 20, "He *made* peace by the blood of His cross," this once for all, when our iniquities were laid upon Him. Also, "He is our peace," Eph. ii. 20; and "being *justified by faith*, we *have peace* with God through our Lord Jesus Christ" (Rom. v. 1).

Five years ago there was a similar Mission, held in some of the same churches, where Mr. Aitken, senior, and his son, preached the Gospel of God's grace, and made known clearly the way of salvation. Hundreds were then "born again;" genuine cases of delivery from the power of darkness and translation into the kingdom of God's dear Son. Christians of various denominations *then* joined heartily in a work which they felt was the Lord's, and it was like a jubilee year to hear ransomed souls rejoicing in their Saviour.

But what pen can describe the sorrow which is now felt by the same Nonconformist Christians, and Evangelical churchmen of this place, to see gorgeous drapery, crosses, candles, and all the paraphernalia of ritualistic mock worship, instead of the unadorned simplicity of Protestantism.

We purpose (D.V.) to organize a house-to-house visitation, to deriver pure Gospel tracts, and seek to help any anxious souls to find Jesus. There is great spiritual apathy amongst all Christians here, and willing, suitable helpers are so few that unbelief is inclined to say, "What are they amongst so many?" (70,000 inhabitants) but faith replies, "His grace is sufficient." We want your earnest prayers for guidance and Divine blessing on the work we purpose commencing at once.—(*Word and Work.*)

TELEGRAPHIC NEWS.

Berlin, April 4th : Prince Bismarck has telegraphed that Germany cannot enter the European Congress, because it would be impossible without England.

London, 5th : In the House of Commons last night, Sir Stafford Northcote (Chancellor of the Exchequer) brought forward his Budget. The actual Revenue for the past year is set down at £79,763,298, which sum is in excess of the estimate by £617,298. The actual expenditure is £78,903,495 and the actual surplus £859,803. Of the £6,000,000 lately voted by Parliament for war preparations, £3,500,000 have already been expended, which therefore leaves a deficit of £2,640,000. For the coming year the expenditure is estimated at £81,020,000 without extraordinary expenditure, and the revenue is estimated at £79,460,000 making an estimated deficit of £1,560,000; which, with Exchequer Bonds and Extraordinary Expenditure, will make a total deficit of £5,500,000. To partially meet this, the Dog Tax has been increased; and an increase of two pence in the pound on the Income Tax has been made, whilst the Duty on Tobacco has been increased by four pence; this leaves a deficit still of £1,500,000:—Sir Stafford Northcote, in reply to a question put, said no fresh negotiations relative to the proposed Congress had taken place.

Saint Petersburg, 5th : Prince Gortschakoff has declared to the Roumanian diplomatic agent here that Russia insists on the cession of Bessarabia, and that if Roumania offers any resistance that the territory will be taken by force and the Roumanian Army disarmed.

London, 6th : The British corvette Penelope has been ordered to proceed to China to reinforce the Squadron there.—It is semi-officially stated at Saint Petersburg that England merely proffers objections, and that if England and Austria made proposals to Russia, the basis of an agreement might be arrived at.—The statement that Lord George Hamilton had been appointed Vice-President of the Committee of Council on Education and the Hon'ble Mr. Stanhope Parliamentary Under-Secretary for India is confirmed.—Her Majesty's Ironclad ship Triumph is under orders to proceed to the Pacific to reinforce the Squadron there.—Latest news from the Cape respecting the Kaffir war is of a disquieting nature.

Washington, 6th : The United States Navy has received orders to seize all American merchant vessels engaged in the coolie trade.

Constantinople, 6th : Fresh bodies of Russian troops continue to arrive at San Stefano.—The Russians have renewed their demand that their homeward bound troops should embark at Boyukdere.

Bucharest, 6th : Prince Charles of Romania has informed Prince Gortschakoff that the Roumanian Army might be crushed, but would never submit to be disarmed.

Saint Petersburg, 7th: The Russian Press say that the dignity of Russia forbids her compliance with the demands made by England.—It is announced that Russia has commenced negotiations for a new loan.

Constantinople, 7th : The Turkish troops are about to reoccupy Boyukdere.

Berlin, 8th : Germany is mediating between Russia and England, in order to effect an amicable arrangement.

Constantinople, 9th : In consequence of the continued opposition of the Turkish Government to the Russians embarking their homeward bound troops at Boyukdere they have now relinquished their intention of embarking there.—The Russian military authorities declare that the Russian troops will remain at San Stefano while the British Ironclad Squadron remains in the Sea of Marmora.

London, 9th : In both House of Parliament last night, an address of thanks to the Crown for calling out the Reserve Forces was moved ; that in the Lords by Lord Beaconsfield, and in the Commons by Sir Stafford Northcote, Chancellor of the Exchequer. Lord Beaconsfield, in moving the Address, made a long speech, during which he said that England's Eastern policy was based on the Treaties of 1856 and 1871. He powerfully criticised the Treaty of Peace lately concluded between Russia and Turkey at San Stefano, which, he said, was negotiated secretly, and every article of which deviated from the Treaties of 1856 and 1871, and subordinated the whole of European and Asiatic Turkey to Russia, and thereby imperilled the British Empire, since England's road to India might be closed by Russia marching an army into Egypt by way of Syria. His Lordship then said that, as all the Powers were armed, it was essential that England should not be unarmed. He still believed that a Congress would be the best remedy in settlement of the question, but the hopes he had entertained of its meeting had been disappointed. As a measure of precaution it had been resolved by the Government that the Reserves should furnish a force of 70,000 men, but, he added, that if England engages in a great war, her forces would have to be largely increased and immense resolution would have to be exerted. The liberty of Europe was, he said, imperilled, and, moreover, the British Empire must be maintained. Lord Granville said he would leave the Government to act on its own responsibility in the matter. Lord Derby spoke in deprecation of war with Russia, and said that an alliance with Austria was doubtful, and that an alliance with any Power was not possible. The House of Lords eventually agreed to the Address without a division. After a long debate in the Commons on the address, an adjournment was approved until Tuesday.—Lord Derby in his speech said that the calling out of the Reserve Forces was not the sole reason of his resignation as Foreign Minister, but that there were other reasons which could not be divulged until the proposals of Government were fully made known. Lord Salisbury said the position taken up by the Government was not warlike, but simply one of precaution. Sir Stafford Northcote, in moving the Address in the Commons, while substantially repeating the statements made by Lord Beaconsfield in the Lords, explained the position of the Government with great moderation. Mr. Gladstone considered the speech made by Sir Stafford Northcote was reassuring, but he attacked the Circular Despatch issued by Lord Salisbury to the Powers. Mr Gathorne Hardy refuted Mr. Gladstone's arguments, denied that England was isolated, and asked the House to wait and see. The Liberal leader has not proposed any amendment to the Address.

10th : News from different quarters concurs that the Powers are negotiating to bring about an amicable understanding between England and Russia.—The House of Commons has agreed without a division to the address to the Crown after rejecting by 319 against 64 votes an amendment brought forward by the Radicals.—A Circular from Prine Gortschakoff, in reply to Lord Salisbury's Circular Despateh, has been received. In it he answers Lord Salisbury's objections, and suggests the formulating by England of practical proposals, which would afford the basis of an agreement.

11th : Prince Gortschakoff's Circular in reply to Lord Salisbury's despatch is generally considered to be unaggressive. No answer is given in it to England's objection to the whole effect of the Treaty of San Stefano. Hopes of a pacific settlement continue to be entertained.—Latest advices state that the movements of the Russian troops indicate that the occoupation of Roumania by the Russians has commenced.—The speeches made by Lord Beaconsfield and Lord Salisbury during the debate on the calling out the Reserves are regarded unfavourably at St. Petersburg.—Latest advices state that the Russian troops are nearing Bucharest.

PASSENGERS SAILED.

Per P. and O Str. *Australia*, 8th :

For Southampton.—Mrs G E Erskine, Mr and Mrs D W Campbell, child, and infant, Mrs Dalmahoy, 3 children and infant, Dr Dallas's two sons, Mrs C I Lane, child, and infant, Mrs R E Egerton, The Rev R R and Mrs Winter, 2 children, and infants, Colonel, Mrs and Miss Chalmers, Mrs Bateson, Mrs Y ungs child, Mrs W J R and two children, Mr E P Gordon, child, and infant, Colonel F Taylor, RE, Mrs McIvor, Mr and Mrs Kaye and 3 children, Miss L Becher, Mr and Mrs Kirkbridge and child, Captain and Mrs Brow low, Mrs Grigg, Mrs Ffolliot, Mrs G Sanford, Colonel G N Price, Mr and Mrs W J Best, Mr and Mrs Fox and child, Mr and Mrs Buckley and child, Major Carnegi , Lieut E Lloyd, Colonel and Mrs Newmarch and 2 infants, Lieut-Col E F Chadwick, Lieut Col J R and Mrs Nimmoo and infant, Mrs Dale and child, Colonel Bond, RA, Mrs Troward, Mrs Dowker and child, Mrs D'Oyly, Mrs Delmage, Miss Roberts, Mr and Mrs Watchman, Mr and Mr Middleton and child and 2 infants, Surgeon-Major and Mrs Colan, child, and infant, Mr and Mrs Poke, Mrs Lyle and infant, Mr Fitzpatrick's child, the Rev O Melville Pym, Capt Grigg, Capt Whitworth, Capt Mulet, Mrs Finch, Messrs N St Leger Carter, J V Woodman, Brewster, H H Kimloch, H Southern, Chas Cox, Richard Hamesey, A H Hildebrand, McKillop, Sullivan, W M Cummins, Eschelbach, J Ayden, Coates, T G Sweeney, Durrington, R Clough, P Carnegy, CIE, J H Warhurst, Hay, Farrell, A Cruickshank, W Hay Jas Thorburn, and Hooper.

For Brindisi.—Mr and Mrs Pigott, Mr and Mrs E T Candy and infant, Mrs Church and child, Dr I F P McConnell, Mr S I Killey, a gentleman, Miss Campbell, Mr and Mrs D Hordern and infant, The Rev J F Galls, Messrs F M Kindersley, R B Elwin, G A D Anley, A MacMillan, J W Miles, Evan A Jack, E Gibson, and Stillman.

For Venice.—Col and Mrs Cripps, two Misses Cripps, Mrs Bartholomew, Mr and Mrs A O'Meara and child, Mr and Mrs E Blank, Lieut-Col W G Ward, Capt H S Elton, Rev J F and Mrs Ostrehara and child, Mr and Mrs Grace, Messrs J R Baillie, J Forbes, D M Forbes, and G R Payter.

For Malta.—Sir W M Cumming, Mr H F Brown, Mr and Miss Holmwood.

For Gibraltar.—Messrs W G Davis and J M Osborne.

For Suez.—Col J S Taylor, Messrs K Murry, W H Fitze, Fras, Shaw, Jas L Flood, Barvey I Flint, and G F Penny.

Per Str *Strathleven*, 11th, for Liverpool :

Surgeon Major and Mrs W R Rice, Miss Rice, Mr and Mrs Carbery and two children, Mrs Pearson and two children, Miss A Lindsley, Mrs Scorgie, Mrs R J Doveton and three children, Mr and Mrs L gan and infant, Col and Mrs Lord, Dr and Mrs Abbott and three children, Miss Johnstone, Miss Strong, Mis Bateman, Miss Walker, Major Loch's two children, Mrs Campbell and six children, Mr Westfield, Mr Goodridge, Major Gaul and Mrs Gibbs, Major and Mrs Remington and infant: Mr Glenlyon, Mrs Ffrode and three children, Mr and Mrs Fulchnie and four children, Miss Holman, Mr Manford, and Mr Leighton.

PASSENGERS ARRIVED.

Per Str. *Thibet*, 10th :

From Southampton.—Mr H E Young, Mrs Reed, infant, and three children, Miss E Reed, Mr C H Wood, Mr and Mrs Chambers and child, Mrs George and infant, Mr A Parkinson, Mr W P Johnstone, Mrs Donaldson, infant, and, one child, Mr T Bevan, Mr Friedmann, Mrs W Ware, infant, and one child, Mr Ray, and Capt J M D Lewis.

From Brindisi.—Major Primrose, Mr C Brereton, Mr Postlethwaite, and Mr Coke.

Domestic Occurrences.

BIRTH.

THEOBALDS.—April 6th, at Kamptee. C. P. the wife of Dy. Surgeon General J R. Theobalds, of a son.

MARRIAGES.

BOYD—LEIGH—April 3rd, at St. Thomas's Cathedral, Bombay, by special licence, by the Rev. F. L. Sharpin, James Tennent Boyd, to Elizabeth Mary Leigh, fourth daughter of the late Patrick Leigh, Fulham, London

JOHNSTON—BORTHWICK—April 3rd, at Christ Church, Jubbulpore, by the Rev. F. R. Michell, William Johnston, youngest son of the late Captain William Johnston, of H. M 's Indian Army, to Cecilia Borthwick.

WAITE—BROWN—April 6th, at Ahmedabad, by the Rev. G. B. Streeten, M. A., W. E. Waite, Esq , Revenue Survey, to Mary Gleig, daughter of Colonel G. G Brown, Royal Artillery.

DEATHS.

JOHNSON—April 2nd, at Ahmedabad, Surgeon Major Charles Johnson, Civil Surgeon.

HOWELL—April 3rd, at Nesbit Lane, Byculla, Jane Reeves, the beloved wife of Mr. J. W. Howell, aged 48 years.

BLODWELL—April 3rd, at Poona, Timothy Palmer Blodwell, Pensioned Conductor Ordnance Department, aged 69 years and 10 months.

RIMINGTON—April 8th, at St Heliers, Jersey, Frederick William, the only son of G. F. Rimington, of Bombay.

LEWIS—Off Lisbon, Robert Alexander Bassette, only son of the Rev. A G. Lewis, Bombay, aged 5 months.

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